5: Grinnell Q,T-5 (ca.1888) 1962
NF6 Blackfoot NF6

DAILY LIFE AND CUSTOMS

INDIANS are usually represented as being a silent, sullen 157
race, seldom speaking, and never laughing nor joking. How- 181
ever true this may be in regard to some tribes, it certainly was not the case with most of those who lived upon the great Plains. These people were generally talkative, merry, and light-hearted; they delighted in fun, and were a race of jokers. It is true that, in the presence of strangers, they were grave, silent, and reserved, but this is nothing more than the shyness and embarrassment felt by a child in the presence of strangers. As the Indian becomes acquainted, this reserve wears off; he is at his ease again and appears in his true colors, a light-hearted child. Certainly the Blackfeet never were a taciturn and gloomy people. Before the disappearance of the buffalo, they were happy and cheerful. Why should they not have been? Food and clothing 182
were to be had for the killing and tanning. All fur animals were abundant, and thus the people were rich. Meat, really [262]
the only food they cared for, was plenty and cost nothing. Their robes and furs were exchanged with the traders for bright-colored blankets and finery. So they wanted nothing.

It is but nine years since the buffalo disappeared from the 136
land. Only nine years have passed since these people gave up that wild, free life which was natural to them, and ah! how dear! Let us go back in memory to those happy days and see how they passed the time.

The sun is just rising. Thin columns of smoke are creep- 512
ing from the smoke holes of the lodges, and ascending in 105

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105 the still morning air. Everywhere the women are busy,
512 carrying water and wood, and preparing the simple meal.
[515] And now we see the men come out, and start for the river. Some are followed by their children; some are even carrying those too small to walk. They have reached the water's edge. Off drop their blankets, and with a plunge and a shivering *ah-h-h* they dash into the icy waters. Winter and
[147] summer, storm or shine, this was their daily custom. They said it made them tough and healthy, and enabled them to endure the bitter cold while hunting on the bare bleak
[264] prairie. By the time they have returned to the lodges, the
[252] women have prepared the early meal. A dish of boiled
[262] meat — some three or four pounds — is set before each man; the children are served as much as they can eat, and the wives take the rest. The horses are now seen coming in, hundreds and thousands of them, driven by boys and
[224] young men who started out after them at daylight. If
[462] buffalo are close at hand, and it has been decided to make a run, each hunter catches his favorite buffalo horse, and they all start out together; they are followed by women, on the travois or pack horses, who will do most of the butchering, and transport the meat and hides to camp. If there is no
[224] band of buffalo near by, they go off, singly or by twos and threes, to still-hunt scattering buffalo, or deer, or elk, or
[462] such other game as may be found. The women remaining in camp are not idle. All day long they tan robes, dry meat, sew moccasins, and perform a thousand and one other
[302] tasks. The young men who have stayed at home carefully
[832] comb and braid their hair, paint their faces, and, if the weather is pleasant, ride or walk around the camp so that the young women may look at them and see how pretty they are.

574 Feasting began early in the morning, and will be carried
105 on far into the night. A man who gives a feast has his
512 wives cook the choicest food they have, and when all is

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ready, he goes outside the lodge and shouts the invitation, calling out each guest's name three times, saying that he is invited to eat, and concludes by announcing that a certain number of pipes — generally three — will be smoked. The guests having assembled, each one is served with a dish of food. Be the quantity large or small, it is all that he will get. If he does not eat it all, he may carry home what remains. The host does not eat with his guests. He cuts up some tobacco, and carefully mixes it with *l'herbe*, and when all have finished eating, he fills and lights a pipe, which is smoked and passed from one to another, beginning with the first man on his left. When the last person on the left of the host has smoked, the pipe is passed back around the circle to the one on the right of the door, and smoked to the left again. The guests do not all talk at once. When a person begins to speak, he expects every one to listen, and is never interrupted. During the day the topics for conversation are about the hunting, war, stories of strange adventures, besides a good deal of good-natured joking and chaffing. When the third and last pipeful of tobacco has been smoked, the host ostentatiously knocks out the ashes and says "*Kyi*," whereupon all the guests rise and file out. Seldom a day passed but each lodge-owner in camp gave from one to three feasts. In fact almost all a man did, when in camp, was to go from one of these gatherings to another.

A favorite pastime in the day was gambling with a small wheel called *it-se'-wah*. This wheel was about four inches in diameter, and had five spokes, on which were strung different-colored beads, made of bone or horn. A level, smooth piece of ground was selected, at each end of which was placed a log. At each end of the course were two men, who gambled against each other. A crowd always surrounded them, betting on the sides. The wheel was rolled along the course, and each man at the end whence it started, darted an arrow at it. The cast was made just before the

5: Grinnell Q,T-5 (ca.1888) 1962
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105 wheel reached the log at the opposite end of the track, and
512 points were counted according as the arrow passed between
525 the spokes, or when the wheel, stopped by the log, was in contact with the arrow, the position and nearness of the different beads to the arrow representing a certain number of points. The player who first scored ten points won. It was a very difficult game, and one had to be very skilful to win.

Another popular game was what with more southern tribes is called "hands"; it is like "Button, button, who's got the button?" Two small, oblong bones were used, one of which had a black ring around it. Those who participated in this game, numbering from two to a dozen, were divided into two equal parties, ranged on either side of the lodge. Wagers were made, each person betting with the one directly opposite him. Then a man took the bones, and, by skilfully moving his hands and changing the objects from one to the other, sought to make it impossible for the person opposite him to decide which hand held the marked one. Ten points were the game, counted by sticks, and the side
[533] which first got the number took the stakes. A song always accompanied this game, a weird, unearthly air, — if it can be so called, — but when heard at a little distance, very pleasant and soothing. At first a scarcely audible murmur, like the gentle soughing of an evening breeze, it gradually increased in volume and reached a very high pitch, sank quickly to a low bass sound, rose and fell, and gradually died away, to be again repeated. The person concealing the bones swayed his body, arms, and hands in time to the air, and went through all manner of graceful and intricate movements for the purpose of confusing the guesser. The stakes were sometimes very high, two or three horses or more, and men have been known to lose everything they possessed, even to their clothing.

000 The children, at least the boys, played about and did as

5: Grinnell Q,T-5 (ca.1888) 1962
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The children, at least the boys, played about and did as they pleased. Not so with the girls. Their duties began at a very early age. They carried wood and water for their mothers, sewed moccasins, and as soon as they were strong enough, were taught to tan robes and furs, make lodges, travois, and do all other woman's — and so menial — work. The boys played at mimic warfare, hunted around in the brush with their bows and arrows, made mud images of animals, and in summer spent about half their time in the water. In winter, they spun tops on the ice, slid down hill on a contrivance made of buffalo ribs, and hunted rabbits.

Shortly after noon, the hunters began to return, bringing in deer, antelope, buffalo, elk, occasionally bear, and, sometimes, beaver which they had trapped. The camp began to be more lively. In all directions persons could be heard shouting out invitations to feasts. Here a man was lying back on his couch singing and drumming; there a group of young men were holding a war dance; everywhere the people were eating, singing, talking, and joking. As the light faded from the western sky and darkness spread over the camp, the noise and laughter increased. In many lodges, the people held social dances, the women, dressed in their best gowns, ranged on one side, the men on the other; all sung, and three or four drummers furnished an accompaniment; the music was lively if somewhat jerky. At intervals the people rose and danced, the "step" being a bending of the knees and swinging of the body, the women holding their arms and hands in various graceful positions.

With the night came the rehearsal of the wondrous doings of the gods. These tales may not be told in the daytime. Old Man would not like that, and would cause any one who narrated them while it was light to become blind. All Indians are natural orators, but some far exceed others in their powers of expression. Their attitudes, gestures, and signs are so suggestive that they alone would enable one to

5: Grinnell Q,T-5 (ca.1888) 1962
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105 understand the stories they relate. I have seen these story-
512 tellers so much in earnest, so entirely carried away by the
537 tale they were relating, that they fairly trembled with ex-
538 citement. They held their little audiences spell-bound. The women dropped their half-sewn moccasin from their listless hands, and the men let the pipe go out. These stories for the most part were about the ancient gods and their miraculous doings. They were generally related by the old men, warriors who had seen their best days. Many of them are recorded in this book. They are the explanations of the phenomena of life, and contain many a moral for the instruction of youth.

535 The *I-kŭn-ŭh'-kah-tsi* contributed not a little to the enter-
575 tainment of every-day life. Frequent dances were held by the different bands of the society, and the whole camp always turned out to see them. The animal-head masks, brightly painted bodies, and queer performances were dear to the Indian heart.

484 Such was the every-day life of the Blackfeet in the buffalo
492 days. When the camp moved, the women packed up their possessions, tore down the lodges, and loaded everything on the backs of the ponies or on the travois. Meantime the chiefs had started on, and the soldiers — the Brave band of the *I-kun-uh'-kah-tsi* — followed after them. After these leaders had gone a short distance, a halt was made to allow the column to close up. The women, children, horses, and dogs of the camp marched in a disorderly, straggling fashion, often strung out in a line a mile or two long. Many of the men rode at a considerable distance ahead, and on each side of the marching column, hunting for any game that might be found, or looking over the country for signs of enemies.

484 Before the Blackfeet obtained horses in the very first
175 years of the present century, and when their only beasts of
492 burden were dogs, their possessions were transported by these animals or on men's backs. We may imagine that in
482 those days the journeys made were short ones, the camp travelling but a few miles.

16: Hanks & Hanks E,P-4,5 (1938-1941) 1950
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Northern Blackfoot
Blackfoot Reserve

few Blackfoot have even the most elementary knowledge of subjects commonly taught in the village grammar schools. Their training is insufficient for graduation into higher white schools but is considered adequate for living on the reserve.

Many young men have remarked on the strangeness of the transition from school to reserve life. From a life where days are planned on a background of hours and minutes they proceed to a life with faint temporal structure. The food is strange and appears irregularly. Interests of people are no longer guided by duties to God or saint but by the harsher necessities of earning money. The personal authority of the matron or master is suddenly replaced by a set of maxims under the name of "listening to the words of your father." Aside from school friends a boy is acquainted only with his close kinsmen. Others are remote and strange. When leaving school is complicated by the fact that parents have separated and the households reorganized, the boy may be utterly lost. A lad in such a predicament was given a job as handy-man for two years at the school to ease the transition. Another without close emotional ties to the new household made frequent visits back to the school. In addition, few techniques taught in school are applicable to making a living on the reserve. Irrigated gardening and milk cattle furnish no preparation for a life of growing wheat, digging coal, and tending horses. These techniques must be hastily learned under the tutelage of some relative and the farming instructors.

For girls the transition is frequently even more difficult. From the school they enter reserve life practically immediately as a bride in a strange house away from their parents. Washing clothes in a washing machine and mechanical mixing of bread dough ill fit these girls for life in a house without running water or electricity. From the helpful hand of a mother-in-law or a sister-in-law they learn entirely new techniques that are suitable for living in houses and camping in tents.

Although the transition be rough, the young are quickly incorporated into the life of the reserve. The economy depends on young men, first as helpers and later as heads of family production units. Whatever the task, growing wheat, raising horses, mending the roads, dynamiting a seam of coal, the young form the body of labour for the agency-managed economy. They have become the bread-winners for their households. With many concepts established by their years of school life these twenty- and thirty-year-olds try

462 in the days when men were still treated like kings by the
592 women; they didn't do anything to help around the home. My father would sit and smoke his pipe, or sing songs and visit, and let my mother serve him and take care of everything. We were quite young, so she didn't make us work either. We would just play and watch.

342 We didn't have a very big house to live in when we were kids. But it was a good and warm one made of logs. My father [343] always provided my mother with a separate log house to cook in. In it she had tables and chairs and she kept it to suit her-
461 self. She always began her work by chopping some wood, and then cleaning up her work area. If there was a meal to fix, she would cook. Otherwise she would sit down to sew or do beadwork. She never sat around idle. My sister and I learned well not to be idle, from our mother.

574 During the day my father would often saddle his horse and go visiting. He would ride over to the home of his mother. His father had several wives and they were all my father's mothers. Other times he would go to visit different relatives and friends. Back in the days before we were born my father had been to war with some of those friends, and they always talked about
462 those times when they got together. The spoiled way that my father acted was left over from those days, when men did all the fighting, hunting, and looking after the family horses, and the women did everything around the home.

512 While my father went riding my mother would stay home with us and do her work. Sometimes she would sew things for us, or tan hides for rugs or clothing. She would watch the sun, and when he got to a certain place in the sky she would start the fire for cooking. She would make tea, because she knew that my father would be home soon. He always came back before dark. When he got in she would serve him tea. He would sit at his place, at the back of the room, by the altar and under his bundles. He would slowly drink his tea, and

512 when he had finished about half of it he would spill the rest out. I think he did that just to show who was the boss. He sure thought highly of himself.

593 While he was drinking his tea I would sit real close to him. He would cuddle me, and my sister would sit across the room and make faces at me. When the food was ready my mother would feed him, and I would eat out of his bowl, with him. My sister thought I was a real brat.

868 251 When I was small I used to have my own sackful of dried meat. My mother always took me along to get the government rations, once a week. When we got home with them she would start cutting up the meat. I sat next to her and did whatever she did. She had a string across the room, up by the ceiling, from which she hung the strips of meat to dry. She put up a string for me and I hung up my own strips. I had my own bags of serviceberries, chokecherries, and bullberries. All of these 415 I had dried. While I was picking them and drying them my 251 father would make me nice bags from the skins of unborn calves and other small animals. I kept all my things in bags back then.

868 857 Sometimes I would have lots of dried food stored up, and my mother would tell me: "Boil some of your meat, we don't have anything to eat in this home." I would jump up and start to cook. We had matching cooking outfits, my sister and I, that our father bought for us at the trading post. We had little cast-iron pots—the kind that have three short legs to stand on. In Blackfoot we call them "having tits." They were really cute little pots.

I would get out my little three-legged pot and prepare the meal. Usually my meals consisted of dried meat, which I boiled with some fat and dried berries. This was training for me to learn how to be when I got older.

593 I always served my father first. One time I was serving out my food and I got to my sister. She said: "I'm not going to eat any of her food, because flies have had babies on them

were watching the singers by the same heavenly lights that had lit up the nights for them, too. Their Spirits are always in the air. With each breath we took in some of our Old People's Spirits. 000

Most of us gathered around the drum were young people. Some wore cowboy hats, bell-bottomed trousers, and mod boots. But we were joined together by Spirits that transcended these external things. 291

The tempo of the song began to quicken. After it had been repeated several times, we caught on to the tune and joined the singing, tapping our feet and rocking in time to the rapid drumbeats. The group's enthusiasm continued to grow. At the end of each round the leader quickly repeated the opening line, before anyone could attempt a concluding note and interrupt the Spirit that was flowing with the music. Our whole world was centered there, before that tipi. We barely recognized our own voices within the thrilling harmony and Spirit of our one voice. 533

The leader finally struck four extra-hard drumbeats, signifying his intention to end the song after that round. Everyone was physically exhausted from such intense involvement. When the last note died away, a moment of absolute silence reigned in the camp. Suddenly, someone from within the tipi called out, in an intentional understatement, *"Okinn?"*—Is that all? The tense air disappeared and we all broke out in laughter. Then someone from inside passed out a pack of cigarettes, which the singers shared with each other. [276]

□

We were awakened quite early the next morning. Someone outside loudly called something we were too sleepy to understand. We stood up in the chilly morning air. The tipi was bathed in the stark, bright light of Sun's early rays. There are only a few hours of total darkness 512 ●

during these midsummer nights this far north on the plains. 512

While I combed and braided my hair, Sikski-Aki lit a small fire of cottonwood twigs so that we could have a coal for our morning smudge of incense. With the forked stick, she picked up a piece of one of the twigs and placed it in the center of our altar. She sprinkled a few sweet pine needles on the coal, but sparingly, for the trees that give us this holy incense are usually found only in remote and scattered mountain places. A little spiral of smoke again marked the place where the hot coal and the dry pine needles met. The pungent odor brought the Good Spirits to us through our sense of smell. With our hands held in the smoke we again took the Spirit, brought it to us, and accepted it into our minds and bodies by rubbing ourselves from head to toe. We prayed: 788 512 [372] [824] [779] 782 512

HiYo Good Spirits who are here with us! You who make up everything that is Good and holy! Let us take your Holy Power and use it well. Let us be thankful for being aware of the goodness of your presence. . . . Let us think of your goodness as we go through this day, so that this day will be good for us. HiYo Natosi, our sacred Sun above! Help us to see the goodness along our paths. Let us be thankful for being able to see you again this day. Let us feel your warmth in our bodies, Natosi, and let us reflect your warmth in our food and in our homes, so that our families may be healthy. HiYo Earth, our holy Mother! Let us feel your strength beneath our feet as we walk upon you this day. Let us be strong and safe as long as we remain close to your body . . . all of you Good Spirits! Let us go through this day with respect and holy thoughts, and let us learn from our mistakes and trials, so that we may end this day with happiness. HiYo! Hear me!

□

After we finished praying, SikskiAki took our sacred Bundle outside and fastened it over our 778 512

doorway. In the Old Days, the Bundle would have been hung from its tripod and placed at the rear of our tipi, even though horses would sometimes knock over such tripods. Nowadays, few people hang their sacred Bundles on tripods, not for fear of horses, but for fear of mischievous children who are not taught an understanding and respect for our holy Ways. 778 512

Dipping water out of our tin cream cans to wash the sleep from our faces, we thought of the Old Days, when our People were forced to use cleaned-out buffalo paunches to store water. Such containers were usually tied to tipi poles or hung from smaller tripods. They were hard to handle and keep clean. Water from them had an odd taste. It is no wonder that our Old People treasured metal buckets and kettles brought to this country by the early traders. 415 512

I stepped outside and walked over to the rim of the coulee that ran past our side of the camp. Most everyone in camp made at least one trip to this coulee each day. Across the coulee, I could see horses tied to bushes, where their owners had left them to graze. Some of these horses were later to be given as payment in transfer ceremonies during the encampment. Most of the bushes were covered with ripe berries, and all day long women and children would go back and forth to fill their berry containers. 512 [222]

Although it was still early in the morning, Sun was already over the top of the Belly Buttes, on his way across the sky. It seemed as though only the Old People were awake so early in the morning. Some were just sitting, waiting to wake up fully in the fresh morning air. Others were quietly standing, facing Sun, praying in quiet voices. One old lady was walking along with the help of a cane, her eyes almost shut. I could hear her prayer plainly as she called out the names of her children and grandchildren and asked Sun to pity them and keep them safe on this day. [782]

Soon the smoke from many morning fires rose above the tipis and tents, sharply contrasted 372 512

[p. 10-B]

against the cool air. The fires made with cottonwood burned quietly and calmly; but loud crackling and popping could be heard from those fires made with pine, which was gathered from lumberyard scrap piles. Pine is not a popular firewood in tipis, especially if it is not thoroughly dry. It usually produces more smoke than the smoke-holes can let out, and this makes for very tearful scenes! The smoke also carries little cinders throughout the tipi, burning holes in blankets and clothes. Pine is just no good in a tipi, although tent-dwellers have no trouble with it in their iron cooking stoves. Cottonwood is the favorite firewood, usually found in river bottoms. It is also the proper wood on which to burn incense. Unlike pine, cottonwood coals will continue to glow for a long time after being taken from a fire. This is helpful during ceremonies. Cottonwood coals are often placed on altars before prayers are begun. Later, incense is placed on a coal when the one who is praying wishes to make the sacred smoke. 372 512

As I returned to our tipi I heard the deep voice of an old man beginning a song inside his lodge. Perhaps this man's Medicine, which came to him during some dream or vision, called for daily singing, although most Medicine Bundles don't require this. He was probably singing a song his Spirit helpers taught him many years ago. No one in the camp would ask him about it or dare to sing it. 512 533 [787] [778]

Our breakfast consisted of rose hips tea, fried bread, and oatmeal. The tea was made from the red buds of roses, which we had gathered after the first frost the previous fall. The fried bread was made from white-flour dough, shaped into large patties and quick-fried in a skillet of hot grease. The oatmeal was made from the same kind of rolled oats that our Old People of the long-ago obtained from traders. Ours was a typical camp breakfast, but many of the Old People still prefer the traditional breakfast food—a piece of boiled or fried meat, washed down with water. 512 264 [272] [222] [252]

Black coffee or tea is often drunk instead of plain water, though most everyone knows that water is healthier. 512 272

Two more criers made their way around the camp circle. One announced the name of the person whose tipi would be the meeting place for the future Horns. The other crier called out the names of two members, inviting one to visit the other. Even though PitachPikis was recognized as the camp's main crier, anyone could announce something the others should know. Generally, certain recognized Old Men were asked to make the announcements. For this favor they were given a present of tobacco, food, or money. 512 203 [887] [431]

It was about midday when SikskiAki lit our fire again to put a kettle of soup over it. Earlier, we had invited our friend Albert Wolf Child to come over for lunch and a visit. Albert is the grandson of the man whose common name, Wolf Child, is now a last name for his descendants. When our People first settled on the reserve, government officials arbitrarily assigned family names based on the common name of the head of the family. Unfortunately, the man who interpreted all these names was not fully familiar with the complicated Blackfoot language. He was a Negro named Dave Mills, who was married to a Blood woman. His descendants are now active members of the tribe. Dave Mills was well liked by the Old People, even though he did not adopt their traditions. They gave him the name Young Scabby Bull. 512 [574] 551 553 [563]

WOLF OLD MAN VISITS

While SikskiAki went next door to invite PitachPikis to join us, Albert Wolf Child arrived. He hesitated until I pointed to the seat at my left. Just as he sat down, the door curtain opened wide. It was our grandfather, Wolf Old Man, thrusting his two canes through the opening and carefully lifting his legs over the canvas that formed the base of the doorway. His brother, his 574

24: Schultz F-3 (1877-1947) 1980 NF6 Blackfoot NF6

439 wrapping paper, no paper sacks; our customers furnished their own
435 receptacles for their purchases. A pint cup, not a pound, was our standard of measurement. Sugar was twenty-five cents per cup; coffee, fifty cents; tea, fifty cents; flour, three cups for fifty cents; and so on. Tobacco was two dollars a pound; cartridges, two dollars a box; and other merchandise that we had in stock—red trade cloth, blue trade cloth, calico, gingham, needles and thread, baking powder, Chinese vermilion, axes, knives, pots, and frying pans—went at better than 100 per cent profit. Our prices exorbitant? No. The Pikunis were rich; meat was their staff of life, and they had plenty of it. All that we traded to them for their buffalo robes and furs were —except cartridges, knives, and axes—luxuries that they did not need.

342 White were the four hundred new, buffalo-leather lodge-skins of
532 the Pikuni camp; those of the Sun priests, medicine men, painted in vivid colors with symbols of their sky gods, sun, moon, and the stars, and the birds and animals of their visions, their dreams. At the rear top of every lodge-skin was painted in red and black a
[828] small figure resembling a Maltese cross. It was the symbol for the butterfly, believed to be the giver of good dreams.

262 So long as they had plenty of buffalo for the killing of them, no people anywhere on earth were happier, more content, than those of the Blackfoot tribes. Meat was *nitápi waksin*, "real food"; all other
461 eatables were *kistapi waksin*, "nothing foods." As meat and hides
462 were needed, the men hunted. That was not work; it was exciting sport. To the women fell all of the lodge work, yet they had much leisure time; none worked as hard as the average white farmer's wife.

512 With the break of day, the women started their lodge fires, and
515 the men, wrapped only in robes or blankets, herded their boys, from three-year-olds up, to the river to bathe. In summer, in winter, regardless of the weather, that was their daily custom. When unable to find open water, they dropped their wraps and rolled in the snow, then hurried home to dress. The baths, they said, inured them to the cold; enabled them to hunt and butcher their kills in severest
[343] weather without even freezing their fingertips. In summer the women daily flocked to the stream for a swim; in winter they had sweat baths in small lodges built for that purpose alone.

ki ámoi, moyísts ómâχtaisokàpiχ'p.

Aiáu, áutstsiu nímoχtakskìmmatapspinàni. Naáχsinana nitáutomokinan nímoχtæstsinaχpinanists. Nimátatsiksistoχkokinànats. Amóksi nápikoàni áutòiau ómim nitsítuniχ'pinan. A'nniksimàukiau, itokóiiskàiau. Nitáuχpummoanàniau. Mátakauòa istuyísts nitápotskinaminànìks ki áχsiks nótàsinàniks itsitápitsiniχ'kàii. A'nniksimaie nítsinokinani. A'nnoχkaie omîk nitsístsitsaumatapatâχsinàni nápiapii, nítskitstâχpinàni manistsíkimmatàpspinan. Annóχk nitáiskaχpinan. A'moksi â'χpummoaiks nitáisauatskaksinakyatsokinaniau. Kénni.

and blankets and anything, that makes houses good [literally: houses are good from]. 539 657 [352]

Alas, now came that, we were to become poor from. The Government took our ration-tickets [literally: we draw our rations with] away from us. They did not give us anything more for nothing. These whites came over there into our agency. There they were, they built houses. We buy from them. After not many years our cattle and our good horses were all gone to them. They are the ones, that broke us. Now we beat [the time], when long ago we first started to go the white man's way, in being poor [literally: as we are poor]. Now we are broken. These traders will not let us get anything on credit. And that is all. 539 439 177

Boys' experiences.

1. Itáinikiopi ksiskæniáutunii nisótæpuau nisitói áitoto iχ'táiksistsikùmiop. Nisótæmautoto, nisótæmautsiχ'p nitsámmokâ'u ki nisókàsim. Nisótæmoχto, nitsítaχpi nótàs. Nisótæminau, nitsítaχkapi, nitsitáketoau. Nisótæmepi, nitsítsapotot. Nisótæmatsaks, nitsítamiaupi, nitsítsakapomaχk. Nitsítsæskoaii ápotskinaiks. Ki otáumatàpioyisàu, nisótæmoχto ki omí mistáksku. Nisótæmaninisàu, nisótæmitaupi, nímoχtsi-

1. Friday in the morning I got up at five o' clock. I built a fire, I took my hat and my coat. I walked to [the place], where I had tied my horse. I cut him loose, I brought him home, I put the saddle on him. I then walked in, I put wood on the stove. Then I went out again, I got on my horse, I went out on horseback. I drove the cattle out [of the corral]. And when they began to eat, I 539 512

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

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512 niaupasàpi. Iχ'kitópiks mótapomaχkàii, ápautooχkàii. Ki áisamo nisótamâχtsinisàu, nisótamâχkùmataii nótàsinàniks, nisótamaχkiapskò. Nisótamiinimaχpinàn itáχkepistaupi, nitsitákoχkinistaχpinan. Ki nisótamepi. Nitsítomatàpioyì. Nisótamatsàks, nisótamsapàkaupi, nisótamâχtsinàpomaχk, nitsítaiàksisksim íksisakuyi. Nisótamatskò, nisótamòtaki káksàkin ki istoái ki sináksin. Nisótamautomatò. Nitsítomatapèistsinataki íksisakuyi, tápaiχ'kaχtoχpiau, ki ikyáinsopòkoχpùmatau. Nisótamatsinàpaχkai, nisótamaisàkoχkim, nitsítsipi. Nitsítomatapòksaii nitoχkúinàniks, nisíppiau. Nisótamataiàkoχkèpists, nisótamâχtomaχk, ki Sékokinisisaχtài nisótamitàpauàuaχk, ki ikítaminàts. Ki nimátsitsisamopiχ'p. Nisótamatskomàχk, ki áitaχtàmiskai. Nisótamatsitoto. A'kauχkanàiksioò. Nisótamaisàkoχkim. Nisótamepi, nisótamatsàks, nisótamitapò niétaχtai. Ki ninst nitsítaitsitsipsàtau. Stámatsistapò. Nitsítanik: Atámipùχsaput. Nisótamepi, nitsitáuyi. Táiksistsoyis, nisótamoχto ki omíksi nápikoàiks. Nisótamitapò, ki akáitapìsko, nisótamitapauàuaχk. Ki aiskínatsiu. Nimátsisko, ki omím nistamó okóai nisótamitsepi. Itáiniχ'kiu niniχ'kiátsis. Nisótamatoχtò ki omí nokóai. Nisótamepi, ki á-kâχkanniokaii. Nisótamákiχ'ts, nímatsitsok.

went up to a rock. I got off my horse, I sat down [on the rock], I looked round down from there. Men on horseback were running all over, they looked for their horses. And after a while I walked down, I drove our horses, I drove them home. We cut [two] workhorses loose, we put the harness on them. And I walked in. I began to eat. I went out again, I got in the waggon, I drove down, I loaded up some meat. I went back, I took an axe and a knife and a book. Then I started out again. I began to cut the meat, I was selling it, and they finally bought it all. I then went back down, I took the harness off the horses, I entered. I began to count the money I got [for the beef], there were forty dollars. I then put the harness on the horse, I went on horseback, and I was running around about Birch creek [looking for horses], and it looks very fine [over there]. But I did not stay there very long. I then went back, and they [all the fellows] were working on the ditch. I then came back. They had all stopped [working]. I then took the harness off the horses. I entered, I went out again, I went to the river. And I talked with my elder sister. She then walked away. She told me: Come up [to my camp] after a while. I entered [my own camp], I ate [supper]. When I had done eating, I then went to those white men. I then went to

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2. Natoiéksistsikûi ksiskæniáutuni nisótæmepuau, nitsítotoa̋χk, nisótæmotsiskima. Nitsítsiniim, nisótæmaiàket. Nisótæmamitomàχk, nisótæmitapauau. Nisótæmatsko, nisótæmotoyisksipist, nisótæmisnuaiinnim. Nisótæmomatomaχk Sékokinisisaχtai. Nitsitapó, nitsitápaskoaii ápotskinaiks, ponoká̋mitaiks. Ki áisæmo nisótæmatskò omí nápioyis. Nisótæmitsèpi. Ki áisæmo omák iχ'kitópi stámsokaisto, iχ'káumatakiu ponoká̋mita. Stámepitskima, stáminimaie ki áisaipiinaiks. Nistóa nitsítaitsèpi, nitsítaukatûii omíksim ponoká̋mitaiks. Nitáiksistokàni, nitsítsaiskui. Nisótæmotamiàupi. Nisótæmoχtoχpinàn omámai ápotskima, nisótæmoχkòmatænan, nitsítomatskoænàn. Nitáipiskoænàn, itaístsapomàχk. Nitsítokat oχkokíni. Ki omá staíka saχkúmapi noχkátsitokàtsiuaie oχkátsi. Nisótæmistoχkatapiksistænan. Stámatsepuàu. Nisótæmotamatskoænàn. Nitátsipiskoænàn, istsístsiko. Nisótæmitskitænan. Ki omámaie matstsík mátsitokàtau. Nisótæmistoχkatapiksistænan. Nitsítamokapìst. Ki omá ponoká̋mita itsítsapikàpiks omí apís. them there, and there was a lot of people, I then walked over to them. And it was dark. I came back again, and I then entered my brother-in-law's camp. He was playing violine. Then I went back to my own camp. I then entered, and all were asleep. I then went to bed, I went to sleep again. 539 512

2. Sunday in the morning I got up, I went after the horses, I got in [the camp] with the horses. I got a saddle-horse, I just put the saddle on him. I rode higher up, I walked around. I came back again, I went to tie up my horses, I changed saddle-horses. I then started out to Birch creek. I went there, I chased the cattle, [and] the horses. And after a while I came back again to a house. I then went in. And after a while there was a rider coming, he was driving horses. He drove them into the corral, he caught them and brought them out. I myself went in [into the corral], I began to rope the horses. After I got through roping, I drove them out. I got on my horse. We rode over to a cow, we then drove it, we ran it up [the road]. We got quite a way out, it would not go straight. I roped it round the neck. And the other boy roped it round the leg. We threw it down. Then it got up again. We started it out again. We got quite a way out again, it was tired. Then we left it. And I 539 512 231

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539 Itáksisiu, itsíkaχkapiuotoyìu omí
512 apís, stámitapîpiokskàsiu. Ni-
231 tsíkyayayinau. Nitsímatoχtaiini nitsímsinì. Nisótamatskoχpinàn, omíma otsitáiχ´tsiχ´pì omáma ápotskina, ki ákaisâχpiu túkskai apís, ki omí stsíki áutamatàksâχpi. Ki áinisauo omá saχkúmapi. Nitáiakoχkok omí apís. Ki ékaiistapsâχpiinai. Nisótamatsistauakoau, nisótamatokatànnan, nisótamitotàupiχ´pinàn. Nisótamaumònimaχpinàn, nimátstsìmatsiχ´pinan, nitsitáikàpsapiχ´pinan.
539 Túkskau nitoχkóniman. Nisótam-
512 oχtoχpinàn, ki omímaie nápioyìs. Nisótamitsipiχ´pinàn, nitsítototaχpinàn, kénnimaie nímoχtstsìmaχpinan. Nisótamautsisiχ´pinàn. Ki nitáiksistòtsisis, nisótamatomatâχpinàn. Nisótamitotâχpinàn Siksikáitaχtai, nisótamitsuyapauauaχkaχpinan. A´iikotàko, nisótamatomatapoχpinàn, ki annóma nisótamotoχpinàn. Nisótamapèkamo. Nisótamèpi. Nisótamiòyi. Nitáiksistsoyis, nisótamsaks. Ki annóm moyísima nisótamitsèpi. Nitsítaisitsipsatsìmau omá nápikoan, nitsítaisinikòk omíma pásskàniim, manistsíχ´pi. Ki áipistsiksisàmo nisótamsaks. Nisótamoχtamìto, ki omím moyís nisótamitsèpi, ki omíksi matápi itsípstaupii. Nisótamitòtaupi túkskam, nisótamaitsitsipsatsìmau. Ki áitapskìnatsiu, nitsítaχkài, ki ákanχkannìkiχ´tsinu. Nisótamâχkatsok. Kénnimaie iχ´kiχ´tsíu nitápoχsini ksiskaniáutuni natoiéksistsikuyi.

roped there also another one. We threw it also down. I tied its legs up. And [the other boy's] horse stepped into the rope. He [that horse] then ran around, he broke the rope, he then ran away. I caught him. I nearly died from laughing. We then went back to [the place], where the cow was lying, and one rope was loose, and the other one was just about to come off. And that boy got off [his horse]. He was going to give me the rope. And [the other rope] came off. I chased it again, we roped it again, we then sat by it. We rolled a cigarette, we did not have any matches, we were looking for some. I found one. We then went [on horseback] to a house. We entered, we built a fire, and so we got to light our cigarettes. Then we smoked. And when I had got through smoking, we went again [on horseback]. We then came to Blackfoot creek, we walked around [on horseback] in the water. It was getting late, we started again this way. And we got here. I turned my horse loose. Then I went in. Then I ate. When I was through eating, I walked out. And I entered this [other] tent here. I talked with that white man, he was telling me stories about the dance [in the afternoon], how it had been. And after a short while I went out. I walked up, and I entered a tent, and there were people sitting in it. I sat by one of

3. Nitáiksistsksinimatstoχkisi, nisótæmoχto. Ki omíksimaie áinakàsii, omí stsistsinîi nítsitástaiχ'p. Ki nimátsiksistaiχ'patsiks, nitsítsipi, naχkítsoyis. Nisótæmauyi. Nitáiksistsoyis, nisótæmatsaks. Nisótæmatomatàpstaiχ'p. Nitáiksistsiais, nisótæmaiiksipìχ'p. Nitáiksistsisksipìs, nisótæmatsepi. Nisótæmotsiχ'p omínie sináksin. Nisótæmoχto nistæmó otopíχ'kanokoai. Nisótæmitsepi. Nisótæmoχkòtau omí sináksin. Stámæsàtsimaie. Otáiksistsàtsis, nisótæmoχkok iχ'táχpumaupi. Nisótæmoχtò ki omím itáχpumaupi. Nisótæmitsepi. Nisótæmanistau omá nínau: Kætáiitstsiχ'p ápotskinauχpòmi? Itaníu: Mátsitstsiχ'p. Mátsitanistau: Kætáiitsitstsiχ'p màtsiepokúiksipoχkos? Ki itaníu: Mátsitstsiχ'p. Ki nitsítanistau: Nítætáksiiχ'pi istsímàtsii. Ki nisótæmoχkokaists. Nisótæmsaks. Nisótæmoχto ki omím itáiaksisàkiakiopim. Nisótæmitapataupi. Ki áipstsiksisàmo omákaie saχkúmapi iχ'tsitóto, nisótæmanik: Kipspúmnòkit, naχkákokepistàni. Nisótæmspummau. Nitáiksistspummoχs, nisótæmsapàkaupiχ'pinan. Nisótæmoχtsistapamitoχpinan. Nisótæmitskitanàni omíksim áinakasiksim. Nisótæmatsksinapoχpinan. Ki omíksimaie them, I then was talking with him. And it was dark, I then went home, and they had gone all to bed. I went to bed myself. And there ended my running around, [that had begun] on Sunday-morning. 539 512

8. After I had got through teaching, I went. And there I was nailing the tongue of a waggon. And when I got through nailing it, I went in, that I might eat. Then I ate. When I had done eating, then I went out again. I began to nail it [the tongue] again. After I was through nailing it, I was tying it. When I had done tying it, I went in again. I then took a certain piece of paper. Then I went to my brother-in-law's tent. Then I went in. I then gave him that piece of paper. He was looking at it. When he had done looking, then he gave me some money. I then went to the store. Then I went in. I asked a man: Is there any butter? He said: There is none. I asked him again: Are there any fruit-cans? And he said: There are none. And I told him: [Give me] one package of matches. And he gave them then to me. Then I went out. Then I went over to the blacksmith's shop. I sat behind it. And after a short while there a boy came along, he told me: Help me for a while to hook up my team. Then I helped him. When I had done helping him, we got in [into the waggon]. Then we went

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539 512 stsíki matáinakàsi, nisótæmatsitotaiakoχkepistaχpinan. Nisótæmipuχsapu nokóai. Nisótæmitòto. Nisótæmotaki åχké, nisótæmitasuyìniχ´p notokå´ni. Ki annóm nisótæmepi. Nitsítomatapitsinikoau ksistóa, nitánistsiχ´p, kitsítaisiniχ´piau. Kénni.

4. Natoiéksistsikùi ksiskæniáutunii nisótæmepuau. Nisótæmotoiinům, nisótæmoχtomaχk ki omím Natoápi'siua okóai. A´nnimaie nitsítoχkonoaii nótàsinàniks. Nisótæmoχkomataiau. Nitáutskoaχsàu, nisótæminæki. Nitáiksistakoχkèpistani, nisótæmitsisksipistàiau. Sótæmaiàket, nisótæmamiàupi, nisótæmoχtomaχk nistæmóa okóai. Nisótæmitòto, nitsítsitsip, nisótæmitaupi, ki omíksaie matsaχkúmapii stámitotoyi. Ki omíksi akékoaiks itsítoχkitòpii. Ki áisæmo stámitskotoi. Nisótæminau nótàs. Nisótæmoχtomaχk nótàsinàniks, nisótæmoχkomatàii, nisótæmotskoaii. Nisótæmisksipist, nisótæmaχkai. Tsítapòtoau nitsítoχkitopiχ´pa. Nisótæmoχto nistæmó okóai, nisótæmatsitapò, sotáminàii ótàsiks, sotæmaiákoχkiniaii. Nisótæmoχtsinakàsimi ki apámoχts. Stáminikiau. Nisótæmatskoχpinan, nisótæmapaiχ´kaχtoχpinani omístsim íksisakuistsim. Képuyi áχkaitoto iχ´táiksistsikùmiopa itsiikskìnatsiu. Nisótæmapotoaii omíksi ponokå´mitaiks. Nitsítsipi, nisótæmipistsikitàupi. Nitsitáuyiχ´pinan.

higher up. We left the waggon. Then we went down [afoot]. And there was another waggon, we hooked up our team to that one. Then I came to my camp. I got to it. I took water, I poured it out on my head. And here I entered. I began to tell you stories about what I had done, which you wrote down. And that is all.

4. Sunday in the morning I got up. I went to catch a horse, I went to Medicine-wolf's house. There I found my horses. I drove them. When I had driven them back to camp, I caught some of them. After I had put the harness on them, I tied them up. I saddled up, I got on my horse, I went to my brother-in-law's tent. I came there, I went in, I stayed there and some other boys came there. And some girls rode [on our horses]. And after a while they [these girls] went back. I caught my horse. I then went to our horses, I drove them, I drove them again to camp. I then tied up my horse, I went home. I turned my saddle-horse loose. Then I went to my brother-in-law's tent, I then went again, I caught his horses, I put the harness on them. Then I went with the waggon across [the creek]. They butchered. Then we came back, we sold the meat. About ten o' clock it was very dark. I turned the horses loose. I went in, I stayed there a while. We ate. When we had done eating,

Nitáiksistsauyiχ´sinani, nisótæmaχkai. Nitáutaχkaiis, nitsítsæmau omá iχ´táiksistsikumiòp. Nátsikoputoi ákaitauto. Nisótæmàkits. Ksiskæniáutunii nisótæmepuàu iχ´kitsíkai áχkaitoto. Nitsítsipuau, nisótæmatoχto ki omím nistæmó okóai. Nisótæmatsitoto, nisótæmitsikskæmyoyi. Nitáiksistsoyis, nisótæmotoiinaii ótàsiks. Nitáiksistàkoχkinistàni, nisótæmoχtsìnakàs místapamìtoχts. Nisótæmitsokaipii, ki akéks itomátapoχpunàian iksisákui. Túkskàma itaníu: A´nnoiaiè stsístsinit. Nisótæmistsiniχ´pàii, ki itásatsimaii. Itaníu: Nimátakotsiχ´pats. Nitsítanistau: Kimátauanistoχp, káχkotsis. Stáiniki, káχkstauχkòtoχsi, kimátakoχkòtoχp. Ki áisæmo mátsitskò. Itaníu: Toχkókitaua. Nisótæmistapàtainu. Nisótæmskòmaχk, ki annóm nisótæmotàipi.

5. Wínjua nitsínoau matúnni, nikáksiksimatsimau, nimátsitsipsatàuats. Nisótæmatomatomaχk Nínoχkyàioa okóai, nisótæmitoto. Nitáiksistsoyis, nitsítanistau Paiáistsinau: A´χkunaχpokàuopi. Sótæmomatoχpinan, nisótæmitotoχpinan. Nisótæmitskìχ´pinani omístsim íksisakuìsts. Nisótæmatskomaχkàχpinan, ki ómaχksikimìim nitáitotoχpinan. Itótsòtau, ikúmaitau. Nisótæmikinauaχkaχpinan. Nitsíkyaiaiskotaχkaiiχ´pinan. Nisótæmsaukamìto ki apástàni. Nisótæmitsòk. Ki apinúkuyi nisótæmatomatomaχk, ki annóm nisótæmotaipi. Nitsítomatapàpo.

I went home. When I came home, I looked at the clock. It was already twelve o'clock. I then went to bed. In the morning I got up about seven o'clock. I got up, then I went again to my brother-in-law's tent. I got there again, I ate breakfast there. When I had done eating, then I went to catch his horses. After I had put the harness on them, I went with the waggon higher up. I stopped then, and women began to buy the meat. One of them said: Cut it right here. So I cut it there, and she was looking at it. She said: I will not take it. I told her: I never told you, that you should take it. If I think, that I shall not give you any, [then] I shall not give you any. And after a while she came back. She said: Give me some. I then left them. Then I went back, and I got here. 539 512

5. I saw Willy yesterday, I just greeted him, [but] I did not talk with him. I then went again to Bear-chief's house, I got there. When I had done eating, I told Sebastian: Come with me. Then we went, we got there [at Seville]. We left the ment. Then we went back again, and we got to a lake. It then began to rain, it rained hard. Then we went slowly. We finally got back home [at Bear-chief's]. I then went straight on up to the bridge. Then I slept. And in the morning I started again, and I got here. I then began to walk around.

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6. Isikátoiiksistsikùyi otáutakus itomátapistokimàiau. Istáii annóksim matápiks, Káiispaiks áχkaipæskàii. Ikákaitapisko. Omá nínau ekóyiua itaníu: Nisoái nitátsiniχ'kik, káχkitsiksooχpuai. Ki áisapænìstsoyi otsíniχ'ksoaists, itánetòiau.

7. Nisótæmoχtomatapoχpinan apástàni ki omím I'kaitæniòpi. Nisótæmitstatskyoyiχ'pinan. Kénimaie nisótæmomatomaχkaχpinan Sékokinisisaχtai. Nisótæmìinau omáie síkimi ponokâ'mita. Nisótæmotoiχ'pinan. Náχkaie nitákàu okóai. Nitsítotoiχ'pinan. Nitáiksistsoyisinan, nisótæmonmatomaχkaχpinan, ki omím nisótæmitotaipiiχ'pinan Mamíua otokáiskomìmiks. Ki apinákuyi nisótæmiinimaχpinan, nisótæmoχkænaisàkapoχpinan. Ninitapàtau, nitsítsekatau omá nitsítoχkitopiχ'p, iχ'pitâ'χkokakiniàpiks, nitautæmáksinìsi. Itsiksístoχkokakiniàpiksiu. Nisótæmaumataumaχkaχpinan. Ki áχksikæmiòχkitsikikèpipii ápotskinaiks. Nitoχkomátaksinàniks, nitsitómatapisikχkskoanàniau. Ki unistáχsiks nitsítomatapistæmàniau. Nitáiksistsisaksinan, nisótæmaχkaiiχ'pinan. Nisótæmapòtsimaχpinan, nisótæmauyiχ'pinan. Ki apinákuyi nisoái áitoto nitsítsipuauχpinan, ki nisótæmatànitomaχkaχpinan. Nitátskotskimænan, nitsítaχkyòyiχ'pinan. Nitáiksistsoyisinan, nisótæmàtsinimàχpinan. Nitátsiksistapotaksinani, nisó-

6. Monday in the evening they began to drum. The people here thought, the Grass-dancers might be dancing. There were a great many people [singing in a tent]. The man, who owned the tent, said: Sing four [songs] more, that you may quit then. And [when] their four songs were finished, they separated.

7. [How I lived „up the round".] Then we started at the bridge and [went over] to the Old Agency. We ate dinner there. And then we went to Birch creek. I then caught a black horse. We went over to eat something. There is the house of a partner of mine. We went there to eat. When we were through eating, then we started out again, and we got over there to Fish's springs. And in the morning we caught horses, we all rode out then. I was the last one, I kicked the horse I rode, he began to buck with me, I was about to fall off. He stopped bucking. We were running then. And there might be about seven hundred head of cattle. We began to cut out [the strays] [from the cattle] that we drove. And we began to brand the calves. When we got through, we went home to the camp. We turned the horses loose, then we ate. And in the morning at four o'clock we got up, and then we rode out again. We drove back again, we went home to eat. When we had done eating, we caught some more horses. When

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tæmaχkyàponaχkaχpinan. Nitáutaipisinan, omíksisk nátokæmi ponokấmitaii itsístapukskàsiau. Nitsítauakoài. Mátoχpitomatapoχkokakiniàpiks omá nitsítoχkitopìχ'p. Nisótæmitapoto. Apinákuyi nitsítopakìiχ'pinan, ki amóm I'kaitæniopi nisótæmatsitokèkaχpinan. Atákuyi nimátsitsiniim omáie asâ'kuyi, nisótæmitaniàupi, mátoχpitoχkokakiniàpiksiu. Ki omá ninna itsipúχsapu, itástsipisiu omí nitsítoχkitopiχ'p. Nisótæmsakapomaχkaχpinan. Ki itáisòtau. Nisótæmatsiiksistapotakiχ'pinan, nisótæmataχkaiiχ'pinan. Apinákuyi nisótæmatopakìiχ'pinan. Sépistòkosa otómaχksikimìimi nisótæmatsitokekaχpinan. Nisótæmiksistapotakiχ'pinan. Ki apinákuyi nisótæmoχtomaχkaχpinan ki Akásikotoyiskùyi. Nisótæmatsitæstsakiχ'pinan. Nátokai áitoto iχ'táiksistsikùmiop nitsítotaχkaiiχ'pinan. Ki apinákuyi nitsítopakìiχ'pinan Máskitsipaχpiistæki. Nitsítokekaχpinan. Ki nitáitsiksistapotaksinani, nisótæmatopakìiχ'pinan ki Mísinskisisaχtài. O'mâχtsaikuyìiχ'pi niétaχtàmiskàni, nisótæmatsitokekaχpinan. Ki matápinakuyi nisótæmatopakìiχ'pinan ki Ináksiisinskisisaχtai. Ki nátokai ksistsikûyi nánistsitsisæmòpiχ'pinan, itoχpótau, ki nistón nisótæmoχtaχkai. Nitsitapó omím natoápoyis. Ki niuókskai ksistsikúi nanistsítsisæmopì, nisótæmatoχtòmaχk Apókimiua otáipoχkiχ'p, ki ákaitsitaukekaiau. Ki nátokai we got through working, then we went back to camp. When we got there, two horses ran off. I chased them. The horse I rode began to buck with me again. I then turned him loose. In the morning we moved camp, and we camped there at the Old Agency. In the afternoon I again took that boy horse, I got on him, he was bucking again. And my father came, he was whipping the horse I rode. Then we ran out. And it rained. We had done working then, we went home. In the morning we moved camp again. We then camped near Owl-child's lake. We had done working. And in the morning we rode out to Black-tail creek. We were branding again. At two o'clock we went home. And in the morning we moved camp to Heart butte. We camped there. And when we had done working, we moved camp again, and [now] to Badger creek. Where the ditch comes out [of Badger creek], there we camped. And next morning we again moved camp, and [now] to Little Badger creek. And we stayed there two days, [and] then it snowed, and I then went home. I went to the Mission. And [when] I had stayed there three days, then I went to Whitecalf's hay-ground, and they were camped there already. And after two days we moved camp again. And then we camped near the old bull-corral. Then we gathered

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511 ksistsikúi nimátsitopakìiχ´pinan. 512 Ki omím ákaiponaisaiâ`χkumistsepiskan nisótæmatsitokèkaχpinan. Nisótæmitoχkænaumoaukoanani stapótskinaiks. Ki matapínakui nisótæmatopakìiχ´pinan. Páskuun okóaii místapukitòχts, ánnyim annìχ´kaie O´maχksikimiu. Nitsítokekaχpinan. Ki omíksàie unnátâχsimi saχkúmapi, nitoχpokómaii. Omíksimaie ápotskinai, nitáiakoχkomatanàniau. Nitáipiskoanàniau, nitsítaiàkokaχpinan. Ki nistóa, omáχkaie stámik, nitsítokat otskínaiks. Ki omáie nitópimai itsitsísinatapèkau nitsísoχkiitani. Itsístapukskàsiu omáχk ápotskina, nitsítsinisi, nitsítsekàk. Nisótæminau. Ki nitsítapokoχpatsko. Nisótæmatskoχpinan, nitsítopakìiχ´pinan, ki omím áitaχtùmiskaiks nisótæmatsitokèkaχpinan. Ki apinákui nisótæmatopakìiχ´pinan. Ki maksískum nimátsitokèkaχpinan. Nitsítæsæmaiì omíksimaie ápotskinaii. Nitsítsapaχtsìok, ki áχksikæmiitùkskautakâ`χsin nanistsísæmiokaχpi. Nitsítsipòkaki, nisótæmaχkyapomaχk, nitsítauyi, nisótæmitaupi. Ki apinákui nisótæmopakìiχ´pinan, ki stsikómik, áipoχkìχ´pi, nisótæmatsitokèkaχpinan. Ki apinákuyi nisótæmatopakìiχ´pinan. Manákeun ómi otómaχksikimìimi nisótæmatsitokekaχpinan. Matapínakui nisótæmatoχtsistotspinan. Ki ómi kitsisóoχts ákaiponitæsikaipiop nisótæmatsitokekaχpinan. Ki apinákuyi nisótæmatopakìiχ´pinan, ki Asétaχtàii nisótæmall the cattle up. And next morning we moved camp again. Near Dancer's home on the other side of the hill, there was a lake. We camped there. And there were a few boys, with whom [literally: with them] I went. There were some cows, we were going to drive them. We drove them far, we were going to rope them. And myself, I roped a steer, that was going there, round its horns. And then my rope got tangled up on my saddle. That steer ran away, I then fell off, it kicked me. I got a hold of him. And he ran over me. We then went back, we moved camp, and we camped near the ditch-workers. And in the morning we moved camp again. And then we camped by a spring. I was watching some cows, [that] there were. I went to sleep, and it might be about one hour, that I was sleeping. I woke up, I went home to the camp, I ate, I stayed there then. And in the morning we moved camp again, and we camped in a deep coulee, where they cut hay. And in the morning we moved camp again. We then camped near New-woman's husband's lake. Next morning we moved camp again. And then we camped way up near the old station over there. And in the morning we moved camp again, and we camped then near Browning [literally: Creek]. And we did not stay there very long. We moved camp again.

atsitokèkaχpinan, ki nimátsitsisàmopiχ´pinan. Nimátsitopakìiχ´pinan. Képa otoksískomìmiks nisótæmatsitokèkaχpinan. Ki apinákuyi áutako nitsítsiksiuoχpinan. Omá ninna ki nisótæmaχkaiiχ´pinan. Kénni.

8. Stuyísi nanistáitapìiχ´pi. Istsistsáutoχpotàsi, nimátaisakapòχp. Aisauátoχpotàs, nitsítautoau ninàma, nitáistæmoχto, ki omaχkáatsistaiks nitsítaumatàpapsapàtaiau. Mátaipiuoχp. Itáiistapùkskàsiau. Ki sauumáipiomaχkàs, nitsítaiskunakatài. Mátaiistapìpiomaχkàu. Itáupiau. Ki ákitotoyìnikiau, itástoχkopìau. Túkskai ksistsikúyi ápaitukskàmi, stsíkists itáiokskàmi nitsíniksiks. Kénnimaie iχ´kakáiimiau. Nitáistæmatoχtò atsíuaskui, nitáistæmatsistapistsò. Sikáatsistaiks nimátsitaumatapàpsæmàiau. Kénnikskaie nitáikyayåχkònoaiau. Kétokiks nimátæpaikskìmataiau. Ki namístokæmi nimå´χtanistsènikiau. Stsíkists sauápikskimàin, nitsítautoai nitsímokikàtsiks, kokotúyi nitsítaumatapiimokik, taistæmitapipìnapo. Aiikáutakus, nitsítaiskotaχkai. Táistæmomatàpoχkoχt. Aiksístoχkoχtàiniki, nitáistæmepi, táistæmiòk. Ki aipókakìniki, táistæmoχtò ponokå´mitoyis. Nitsítaiisoaii ponokå´mitaiks, nitsitáisimìpiniau, nitáistæmatsipstsipòtoaiau, nitsítauaχkai, nitsitáuyi. Aiksístoyìniki, nitáipstsiksipaupauùuaχk. Nitsítaiiàkiχ´ts. Kénnimaie nímoχkàsksiniχ´p ksistsikúyi.

Then we camped near Kipp's springs. And next day in the afternoon we quit working. My father [and myself] then went home. And that is all.

8. How I live in winter-time. When the first snow comes, I don't go out walking. When it is not snowing, I take my gun, then I go, and I begin to track up jack-rabbits. I don't go far. They run away. And when they are not gone far yet, I shoot them. They don't go much farther. They stop. And when I get close to them, they fall down. One day [I kill] sometimes one, other days I kill three of them. That is how many they are [that I can kill]. Then I go to the brush, then I go in. Now I begin to look for bush-rabbits. Those are the ones, I have a hard time to find. I hunt prairie-chickens too. And I kill only two of them. Other times I don't go out hunting, then I take my skates, I begin to skate on the ice, I go long ways down. Pretty late in the evening I get back home. Then I begin to chop wood [literally: to go after wood]. When I have done chopping, I go in, I go to sleep. And when I wake up, then I go to the stable. I feed the horses, I take them to the water, I then put them back in [the stable], I go home, I eat. When I have done eating, I walk around a little. I

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9. A`utakúsi táistɑmoχtò. Nitsíkyakyàtsiks kí ápotskinautokàni nitáutaki, nitáistɑmoχpoχtàua. Ki nipísakapòyeniki, nitáistɑmitstòχp omí otokáni, ki nitsítsitautakistsàii omíksi ikyákyatsiksi. Nitsítɑstàyau. Nitáistɑmatskò, nimátsitàutaki mamíu, nitáistɑmatoχtò stsíki ikyákyàtsi. Niétaχtai nitáistɑmitoto. Nitáistɑmitsìtstaki ikyákyàtsi. Nitáistɑmaχkàii. Ki apinúkus nitáistɑmoχto nitsíkyaksists. Nitsítaitapò, ki áistɑmsokitotàupiu omám sínopau. Nitáistɑmatoχto ki omím nimátsikyaksini. Nitáistɑmatsitòto, nitáistɑmsokatsìkyàki siékaii. Nitúkskatoiiksistsikù, nitsítsikyàkiχ´pi, kepíi nátsikopùtsi nítsíkyaksiks, nisótɑmipinapìpiaiau. Kepíi nisitsíkopùtsi nitoχkúinàniks.

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10. Nitáistɑmoχtò, nitomíχ´kàtsisi nitáistɑmotsiχ´p. Niétaχtai nitáistɑmitòto. Nitsitáisuiàtapiksìstau nitomíχ´kàtsisa. Nitáistɑmoχtsìnapauàuaχk ki otsítsimiχ´pi. Nitsítsitaumiχ´k. A´χkaistokàmi nitomíχ´kàniks. Nitáistɑmatakiwò, nimátsitaumatapòmiχ´k. Aiiksípiwàiiniki, itáitsiniχ´kaii nítoχtsikatsìmiks. Nitsítaumatapàpinɑki. A´kàiinakìniki tsikatsí, mátsitɑskitàpo niétaχtai. Nimátsitaumatàpomiχ´k, ki áuakaiìmi mamíks, ki ikáukakìnu, ki mátauakaiìma nitomíχ´kàniks, áχksikɑunàipian. A´χkauàkaiìmi nitomíχ´kàniks. Nitsítaisistsikò, nitáistɑmatskò, nitáikyayàutaχkai. then go to bed. And that is all I know about a day.

9. [How I go trapping.] In the afternoon I am going. I take my traps and a cow-head, I carry them along. And when I have gone quite a way off, then I put the head down, and I put the traps around it. I stake them. Then I go back, I take some fish, I go and get another pair of traps. Then I come to the river. I put the traps. Then I go home. And in the morning I go to my traps. I go there, and there will be a kit-fox. And then I go over to my other trap. I then get to it also, I then have trapped a mink too. One week, I was trapping, I sent twelve [skins], that I had caught by trapping, down [to Minneapolis]. I got fifteen dollars for them.

10. [How I go fishing.] I then go, I then take my fish-pole. Then I get to the river. I throw my fish-line in [into the water]. I then walk down to [a place], where it is deep. I fish there. I catch about two. I go farther on, I begin to fish again. When I am long ways off, then my grass-hoppers are all gone. I begin to catch some. When I have caught quite a few grass-hoppers, I go back to the river. I begin to fish again, and there are lots of fish, and they are wild, and I don't catch a great many, just about ten. It may be, I catch more of them. I get

539 Túkskai ksistsikúi kánní anáukiu
753 manistsísaamsaikimiskàχpi matsisíii. Ki nimátoχtaiokàχpàts. Nitúkskaam natósiua manistsísamiìstspi. Ki ítsikaχtsìu. Ki matsítukskàm natósi nanistsísaamsaiepuàuχpi. Istómaχkatoñiksistsikatòsiua otsístsitsàinakùyis ninâ´χ-
539 kitoχkotsiχ´puau. Nisótaamâχ-
512 tsâχkitopì, nisótaamoχtò ki natoápoyìs, nisótaamitòto, nisótaamatskò. Nisótaamamitsistotspinan apástàni, nisótaamitokekaχpinan. Atapínakuyi nisótaamatsksinapistotspinan. Nisótaamitotokekaχpinan natoúpoyìsi. Saiáiks-otsítautoχpi nitsítaχkyàpistotspinan. Nitúkskaam natósiua nanistsísaamaχkyòpiχ´pinàni. Nimátsitsksistotspinan. Nisótaamitotokekaχpinan Makápâχtsàniua okóai. Amó iskóχt natósiu áiokskàuniu, nitsítomatsìpioko omím Napaiínists-íkaitauaipoχtoχpi. Nisótaamitotsìpiòko. Niuókskaami natósiks nanistsísaamitòpiχ´pi. Itáipoχkya-
539 kiòpi áutstsiu nitsítskaχkài,
123 ki kisótaamsòkitsino. Kimátksinâ`χpa, nitánìisi nínna, kitánikoyì. Otáutaakoχsì kitsítsino ki omík kitsímik, nitsítsâχkàpui, kisótaamepi, ki omá nínna kitsítanistàu: O´ma kimátoχkòa? Kitsítanik: A´. Kitsítsipùχsapipuàu, kitsítaiksimmatsìmmoki. A´χkaistòkaii natoiéksistsikuìsts kitsítomatò. Nisótaametàpiekâχtsikiχ´kinitaki, kítomatâ`χsi. Kánni.

They opened it. It was one day and a half, that the matter was running. And I could not sleep at all from it. During one month it pained. And it stopped. And it was another month, that I did not get up. In the first part of Christmas-month [i. e. December] I got up. The first thing I then did was to ride, I went to the Mission, I got there, I came back. We then moved up to the bridge, we camped there. Next morning we moved back down again. We then camped by the Mission. In [the month] When-the-geese-come [i. e. March] we moved over to our ranch. One month we stayed at home. We then moved back [to Two-Medicine river]. We camped by Bad-John's house. The third day of this last month they brought me away to Conrad [literally: Where-they-used-to-freight-the-flour-from]. Then they brought me there. It was three months, that I stayed there. In [the first part of] haying-time [i. e. the beginning of August] I came back home, and then I have seen you. I did not know you, when my father told me your name. In the afternoon I saw you there at the door, I was standing there, you came in, and you asked my father: Is that one another boy of yours? He told you: Yes. You came up to me, you shook hands with me. About two weeks [afterwards] you went away. I then felt lone-

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15. Nitániko Tsimí. Náuyi aitótos iχ'táiksistsikumiopa itsáitsikapiksiχ'p, nitsítáipuauχpinan, nitsítaisæskiåχspinan, ki aiksistápaitapiinàiniki, nitsítainisauχpinan, nitsítauatsimoiχ'kaχpinan, ki aiksistátsimoiχ'kanàiniki, mátsitauàmisoχpinan, nitsitáiakskaχpinan, nitáistæmatsksinisåχpinan, nitsítapaukskaspinan. Itáikiu omá nitæskskamokinan. Nitsítautoiχ'pinan, nitsíkastotsoiχ'pinan, nitáistæmatsakspinan, nitsítaiamaχkiakiχ'pinan. Aiksistápotakinaniki, nitsítaikoaniχ'pinan. Oχsistsíks nimåχtaikaχtspinan, nitáikamospinan stáksi, nitsítaiksassχkototsiiχ'pinan. Piχ'ksói aitótos nitsítautæsksininatsotspinan.

Nitáikiχ'kiχ'taχtoipakiχ'kiniautspinan. Nitáistæmonatapisìnakiχ'pinan, nitsítaisatsiχ'pinan nisínaksiminanists. Ki áksaksinàiniki, nitsítaistsasìnakiχ'pinan ponokå'mita å'χkokakiniàpiks, ki áiksiniks, ki imitáiks, ki ikákauoyi stsíkists mátnisìniχ'pinanists. Nitáistæmisakspinan. Ki náχkanistaisæmitsapoχpinan kepúsksksinitaksi, ki nitsítantoiχ'pinan. Aiksístoyinàiniki, nitsítauoiχ'pinan akspípstaχkan. (Tséma aisimióyiu, pistáχkan otótsisisini.) Nitúkskai autsitskátos nitsítautæsksinimatsotspinan, ki niuókskai aitótos nitsítaisakspinan. A'utsitskàtos niuókskai nimátsitaipiχ'pinan, ki nisóai aitótos nitsítaisakspinan. Nitáistæmitsapæumaχkaχpinan. Ki náuyi aitótos nitsítautoiχ'pinan. Nanisóyi kepúsksksinitaksi nitsítaiokaχpinan.

15. [Jimmy at school.] I am called Jimmy. At six o'clock the bell rings, we get up, we wash our faces, and when we get ready, we go down, we say our prayers, and when we have done saying our prayers, we go back up again, we fix up our beds, we go right back down, we run around [in the yard]. The prefect [literally: the one that is watching us] blows the whistle. We go to eat [breakfast], we eat a whole lot, then we go out, we are sweeping. When we have done working, we play. We play a game with horse-shoes, we steal pegs, we are kicking the can. At nine o'clock we go to school. We are hit over the head with a stick once in a while. We then begin to write, we read in our books. And when we are soon going out, we draw a bucking horse, and swine, and dogs, and there are many other things, we draw. Then we go out. And we go out and stay there about ten minutes, and then we go to eat [dinner]. When we have done eating, we chew chewing-tobacco. (Jimmy chews on the sly, he smokes tobacco.) Half past one we go to school, and at three o'clock we come out [of school]. Half past three we go in again, and at four o'clock we come out [of school]. We run around outside. And at six o'clock we go to eat [supper]. Ten minutes after eight we go to bed. (Jimmy had a dream, he was breaking

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(Tsé́ma itsipáṕaukau, áikistau sikimííχ́kinai, ki áinisiíχ́k, ki itsipókakíχ́k. Páχtsikisæmipuæ apiíχ́k, mátsitsokau.)

16. Itáíχ́tæ̀tsikinikiòp ksiskæniáutunii nisótæmepuau, nisótæmæsiskyâχs, nitsítauyi. Nitáiksistsoyis, nisótæmoχto nótàs, nitsitótoinau. Nitáutsìpiaχs, nisótæmaiàketoau. Nisótæmâχtamìtomaχk. Nitsitápautoòχk, nitsíkyaioχkonoæu. Nitáuχkonoaχs, nisótæmokætaua. Itsínaitapiksim nitsétanista. Ki nistói nitsítsipuau, nitsítaiàketoau, ki omá stsíka nitsítaχtsoautsiuanàtau. Nitsíòχpokòmau omáie saχkúmapi. Itsínimau. Nisótæmaχkyàpomaχkaχpinan. Nitáutaχkaisinani, nisótæmaisimipíχ́taχpinan. Nitáiksistsimipíχ́tanani, nitsítsisoanàniau matuyínsimàni. Nitáiksistsoyisau, nisótæmapòtoanàniau. Áiksiuòyi ápautakiks. Nisótæmasàkoχkinaii ní'sa otsítoχkepistaχpiks. Nitsítaiisoanàniau, ki nitsítsoyíχ́pinan. Nitáiksistsoyisinàni, nitsítapotoanàniau, nitsítomokapistanàniau, nitsítskaχkaiíχ́pinan. Nitsítaikoaníχ́pinan. Áiskìnatsiu, nitsítotoiàkíχ́tsíχ́pinan. Nitsítomatapipæpauk, nitsítok kyáioi, tsitsínisi, nitsítsipòkaki. Kénni.

a black horse, and [when] he got thrown off, then he woke up. He stayed awake for a while, looking around, he went to sleep again.)

16. [Jimmy in camp.] Tuesday in the morning I got up, I washed my face, I ate. When I was through eating, I went to my horse, I went to catch him. When I brought him to camp, I saddled him up. I then went higher up. I was hunting [for a horse], I had a hard time to find him. When I had found him, then I roped him. He [the horse I had roped] pulled my saddle off [the horse I was riding]. And [after having been pulled down with the saddle] I got up, I saddled him [the horse I had roped] up, and I led the other one along. I went with another boy. He caught a horse. We then ran home. When we got home, we watered our horses. When we had done watering our horses, we fed them with oats. When they had done eating, we turned them loose. The workmen quit [working]. I took the harness off my elder brother's team. We fed them [the teamhorses], and we ate. When we had done eating, we turned them loose, we hobbled them, we went back home. We then played around. It was dark, we went to bed. I began to dream, I roped a bear, I fell off [my horse], I woke up. And that is all.